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Art by Alvin Gittins.

# Confidence And Happiness Come From Self-Mastery

by President David O. McKay

There are several conditions in life in which we can always find happiness, conditions which are, to the little seeds of joy in our souls, what rays of light and moisture are to the flowers and to the flowering plants. One of these is *confidence* in our fellowmen and in ourselves. It is dreadfully discouraging to lose confidence in an associate. When we see and read about human jackals who are preying upon human society, we find it difficult sometimes to keep our poise and let the sunshine of confidence enter our souls. When we misjudge a brother and seem to lose confidence in him, if we will go to him and talk to him, find his point of view, our confidence will probably be restored.

The poet was right when he said:

*Did you ever sit down and talk with men  
In a serious sort of way,  
On their views of life, and ponder then  
On all they had to say?*

*If not, you should in some quiet hour;  
It's a glorious thing to do:  
For you'll find that back of the pomp and power  
Most men have a goal in view.<sup>1</sup>*

Particularly as members of the Church you have an opportunity to mingle among your fellows every week. In that mingling you learn to love your as-

sociates, to enjoy their company, to see their virtues, to be in sympathetic companionship with them, all of which give zest and happiness to life.

Among your acquaintances, you must surely have a friend. Do you know the value of that possession? It is the sweetest, most precious thing on earth, aside from the blessings which come directly from God. Indeed, a true friend is a gift of God.

*The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all of a golden temper and steadfast as an anchor. For such a one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.*

—Lessing.

But it is in ourselves that our confidence must truly "wax strong." How glorious indeed to one day attain this particular condition of happiness—a consciousness within ourselves of soul-freedom. Confidence comes from self-mastery. A man who yields to every temptation is not happy. The woman who yields to every tendency, every appetite, is not happy. Oh, they may have pleasure, yes. Man has temporary pleasure in every indulgence, and so does every animal, but indulgence does not contribute to *manhood*. It does not lead to Godhood. That climb upward requires *effort, resistance, overcoming*.

The skylark sings and rises by virtue of the opposition of the air, and he sings as he rises.

In a book entitled *The Simple Life*, presented to me many years ago, Charles Wagner, the great philosopher and author, wrote the following words (and President Theodore Roosevelt said he would rather be the author of that book than President of the United States).

*He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate*

(For Course 9, lesson of September 7, "What Is a Latter-day Saint?" for Course 13, lesson of September 7, "The Great Plan"; for Course 12, lesson of August 17, "A Leader Is Righteous"; for Course 26, lessons of July 13 and August 17, "Warned and Forewarned" and "Abiding Celestial Law"; for Course 28, lesson of July 6, "Free Agency of Man"; for Course 30, lesson of July 6, "Way to Health"; to support family home evening lessons 39 and 44; and of general interest.)

<sup>1</sup>From Edgar A. Guest, "Under the Skin of Men."

or high, or simply the ordinary pleasure-lover, a "good fellow," but too obedient to material needs—that man or woman is on the downward plane of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think: "Just a few steps more, the last, toward the thing down there that we covet; and then we will halt." But the velocity they gain sweeps them on, and the further they go the less they are able to resist it.<sup>2</sup>

Then he states further, and one would think he was preaching:

*Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst indistinguishable. Frank libertinage, does it deaden the sting of the senses? No—it invenoms it, converts natural desire into a morbid obsession that makes it the dominant passion.<sup>3</sup>*

There is the virtue of the Word of Wisdom. Don't quibble about whether you should eat white or brown bread. Do not believe people who say you violate the Word of Wisdom if you eat white bread. Take

the Word of Wisdom just as it is, as the Lord has given it. It is given to "the weak and the weakest of all saints, who are or can be called saints." (Doctrine and Covenants 89:3.) The whole lesson is to resist those things which are harmful to your body. Hot drinks, tobacco, are not good for man. Strong drinks are not good for man. We are told to eat meat "sparingly"; but it does not say that we are not to eat meat at all. Read the Word of Wisdom as it is.

The Lord has also said in another revelation that "he that commiteth adultery, and repenteth not, shall be cast out." (See Doctrine and Covenants 42:24-26.) What is the opposite of that? *Keep yourselves pure and unspotted from the sins of the world.*

It may be summed up as Resistance, Control, and Self-mastery. In order to progress and have true happiness, we must have more confidence and faith in the glorious purposes of our Father by following the principles and ideals of the gospel of Jesus Christ!

*Above all, let every man never forget the divine spark that is in him, in him alone, and that he is free to disregard it, to kill it, or to come closer to God by showing his eagerness to work with Him and for Him.<sup>4</sup>*

<sup>2</sup>Charles Wagner, *The Simple Life*.  
<sup>3</sup>Charles Wagner, *The Simple Life*.

<sup>4</sup>A. Cressy Morrison, "Man Does Not Stand Alone."  
Library File Reference: SELF-CONTROL.

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Photo by H. Armstrong Roberts.

# So Many Lovely Things

## EYES TO SEE

*God made so many lovely things:  
A butterfly's frail, gauzy wings,  
A frond of fern, uncurled in shade,  
A spotted fawn, hid unafraid,  
A bee whose battered wings foretell  
A lengthy journey to fill each cell.  
If we will open eyes to see  
All things are there for you and me.*

—Gladys Hesser Burnham.



## SHARING

*A riot of color, a joy to behold,  
My garden is splendid with poppies old-gold;  
The deep red of roses, the daisies' pure white,  
Cornflowers' blueness; delphiniums' height;  
A rainbow of welcome to butterfly and bee,  
A token of friendship to neighbors from me.*

—Gladys Hesser Burnham.

## AWAKENING

*I walked across a field and saw but dreary sod  
Because my eyes were fixed upon the path I trod  
But suddenly a bird song trilled through balmy air—  
I looked above to find the joyous singer there  
And then forgot my feet were anchored on a clod  
For blue serenity of sky was like the smile of God.*

—Evelyn Wooster Viner.

*Help the four-year-old enjoy the wonders of nature in his own outdoor laboratory. Explore with him . . .*

# THE WORLD IN A CIRCLE

*by Kathleen Fetzner\**



*"Look, it's a seed pod!"*

I watched him stoop down. He stuck out his finger and touched the little grey bug, ever so carefully. Quickly he drew his finger back and stared at me in amazement.

"Mommy, he turned into a ball!"

"Yes," I said. "Watch him again." And in a few seconds he unrolled again into that curious little grey pill bug.<sup>1</sup>

(For Course 3, lesson of September 21, "We Have Joy in Family Excursions"; for Course 4, lessons of September 7 and 21, "God Plans a Beautiful World" and "God Plans for Day and Light"; for Course 5, lesson of September 14, "The Lord Created Our Earth"; for Course 6, lesson of August 10, "Jesus Is the Lord of This Earth"; for Course 11, lesson of September 7, "Our Earth".)

\*Kathleen Mudgett Fetzner received a B.A. degree in elementary education from the University of Utah in 1964. She and her husband, Richard W. Fetzner, live with their two children in Valley View (Utah) Stake, Valley View Sixth Ward, where she serves as president of the YWMLA.

<sup>1</sup>Sometimes called potato bug.

Have you ever taken time to join a young child in his world of nature? The child of today grows up with sidewalks, fenced yards, and busy streets. How good it would be if each boy or girl could have his own quiet meadow and stream of water, his own little woods and spring—his private laboratory for discovery. But this is not possible.

Let us then as parents or teachers help him discover. This environment of his can still provide wonders and enough nature discoveries to develop in him a love for God's world. And in helping him to explore and experience these things, we shall rekindle some of the delight and excitement we knew in nature as children.

The following are simple suggestions that have proven effective in working with children. They are geared to the class situation on a Sunday morning, but can be adapted for home or other situations. Develop each suggestion as surroundings and circumstances allow.

1. Getting children to move quietly from the classroom to the out-of-doors is not easy, and a bit of ingenious planning may help. Bring a package of flower seeds that are fairly large—nasturtium seeds are good. Give a few of them to each child, and tell the class that the seeds are sleeping now so they must be very quiet and not disturb them. This will hold their attention until you have the children outside. You can then either let the children plant the seeds or save them for the return trip to the classroom and to take home.

2. Bring a piece of string about five feet long. Lay it out to make a circle somewhere on the grass. Have the children kneel at the outer edge of the circle and look in. Let each one see how many different things he can find inside the circle. Perhaps you could take one sample of each of the things found and tape it on a piece of white paper for the children to examine when they return to class.

3. Before you lose the children's attention in a play activity, be sure to tell them what the next project is. Make it very appealing to them. Then you can let them enjoy an activity such as running barefoot on the grass. Children love to run barefoot. Help them see that we need sunlight to run and play.

4. To help them see another important need for sunlight, put blindfolds on two of the children. While they are blindfolded, scatter some peanuts on the ground. Let them try to find them. Then ask them if they think light is important for little animals looking for food.

5. About three weeks ahead of your activity day, plant some seeds in moist dirt. Then, when activity day arrives, the seeds will have sprouted. Show the



*In the fun of discovery children ask, "Do worms bite?"*



*Like us, little animals need light to find their food.*

children the root, the tiny plant, the food sac. Pea or bean seeds are very good for this experiment.

6. Cover a spot of grass about two weeks ahead of your activity day. In this length of time the grass will begin to turn yellow. Show the children that

plants also need sunlight to grow.

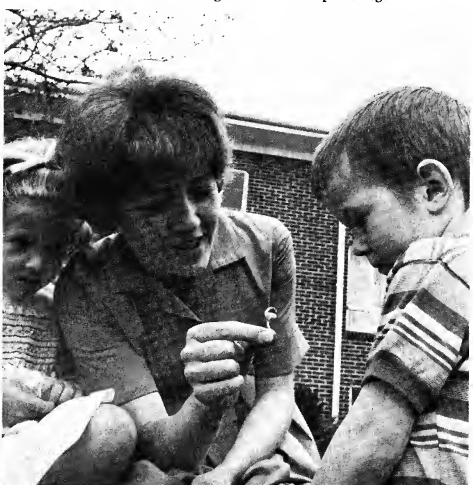
Be sure to research your own area and include any special resources you might find to enrich these nature excursions.

Library File Reference: NATURE.

*"I have found a three-leaf clover!"*



*How exciting! The seed is sprouting.*





# THE MAN WHO REMEMBERED

by Lorin F. Wheelwright

*Author's note:* Passing years tend to widen the gulf between father and son, teacher and student, the old and the young. Just as the shepherd had to seek the faint trail of the lost lamb, so must we seek the faint traces of memory to find the stirrings of a young heart and probe the haunts of childhood curiosity. In this little story, which I have written in the form

of a parable, I picture nostalgic sights and sounds of such a remembering. I hope they might beckon us oldsters to relive the joys and anxieties of our own distant past. Then we might understand better those whom we would influence and feel anew the vitality of the young in heart.—L.F.W.

Sometimes when we grow old we forget, but this is the story of a man who remembered.

He was a giant of a man and in his alpine village everyone called him Magnus—meaning big. Although his muscles were tough from climbing the mountains many times, his heart was tender for his little boy Angelo.

When spring finally came, Magnus took little Angelo by the hand and said, "Son, you are old enough to climb the mountain; come with me." Off they went, Magnus the giant and little Angelo running at his heels. The neighbors smiled as they saw the two of them head for the mountain. At the edge of town old Solomon, the Jew, cried out from his shop, "Be careful Magnus; don't you lose that little angel in the mountains." With a swing of his arms, Magnus answered by lifting the boy above his head, and off he strode, like a proud elephant with his small driver astride his mighty shoulders.

After climbing for a long time, with Angelo sometimes running, sometimes riding, Magnus saw the high cliff, and through the underbrush he spotted a little glen by a stream. He said to Angelo, "Let's rest here by this pool and eat our lunch." He lifted his little boy to the ground and Angelo ran to the stream and dipped his face into the fresh, clear water. They

*Looking back from the mirrored pool was not the face of Magnus the giant, but the face of Magnus the boy.*



Art by William Kuhr.

(For Course 16, lesson of July 6, "Marriage and Family Life"; for Course 25, lesson of September 28, "Goodly Parents"; for Course 26, lessons of July 6 and 13, "Give the Gift of Time" and "This Too Can Be for Thy Good"; to support family home evening lessons 38 and 40; and of general interest.)



ate their cheese and bread, and as Magnus stretched out for a little rest, he sank into the soft grass and murmured, "Angelo, stay close by; we'll soon be going home."

Angelo did not hear, or pretended not to, because he wanted to put his face in that water again—it felt so cool and tasted so good. As he leaned over, a gentle breeze carried the fragrance of mountain violets to his nostrils, and he turned to see where they grew—and there they were in little clusters by the stream. His legs flew as up the hillside he climbed to pick the purple flowers.

As he leaned over one cluster, he saw a large rock; and from under it the water was bubbling up. To see more clearly he pushed aside some bushes beside the rock, and there to his amazement was a hole. "Is this where the mountain hides its water?" he asked himself. "I shall find out." And in through the hole he crawled.

It was dark inside; only a faint glow from a few rays of the sun lit the dim cavern. As he crept forward, his foot dislodged a rock and he heard it rumble down below and the sound echoed on and on, never seeming to end. He called out "Haloo!" and heard his voice again and again—and it sounded big and deep, like that of his father. Never had he heard anything like this, so he sat down and began to talk to the mountain.

Down by the pool, Magnus awakened with a start. He jumped to his feet and called, "Angelo! Angelo! Where are you?" but there was no answer. Frantically he climbed to the top of the cliff, but he could see nothing of his little Angelo. Inside his heaving shoulders he felt the sharp pain of fear—it drove him back down the rocks to the pool, and there in despair he fell to his knees and sobbed out his prayer to God. "Help me find my little Angelo," he cried. As he opened his eyes he looked into the water at his own troubled face. There he saw a strange

sight—something long forgotten—looking back from the mirrored pool was not the face of Magnus, the giant, but the face of Magnus, the boy. He knelt closer to see if it were some strange formation of rocks that made him see this long-forgotten image. As he leaned over the bank, he caught the fragrance of mountain violets. On his knees he followed their scent and remembered a childhood adventure in the mountains.

Faster he scrambled up the side of the stream until he came to the rock, and there it was—the bubbling spring, and beside it, hidden behind the bushes, the hole where once he had entered the mountain and heard it speak. He stood up and pulled away the bushes, but he could not crawl in, the opening was so small and he was so big. He shook with terror as he imagined his Angelo in the cavern alone and lost. Back to his knees he fell and with a prayer on his lips he wiggled and squirmed his way through the small tunnel.

Once inside he lay panting on the damp earth and then, faintly above the pounding of his own heart, he heard a distant sound, echoing over and over, "Haloo!—haloo!—haloo!" He answered, "Angelo!—Angelo!—Angelo!"

In the dim light he could not see his little boy, but he could hear little feet running toward him; and in a moment he reached out into the darkness and clasped his son to his heart. Then Angelo spoke. "Daddy, Daddy, how did you find me?"

And Magnus, with tears running down his cheeks, sobbed, half answering and half praying a thanksgiving. "Son," he said, "I found you by becoming a child again."

And in that village they still talk about Magnus, the giant, who remembered to become as a little child so he could enter the mighty mountain and find his lost son.

Library File Reference: HUMAN RELATIONS.

*A young girl learns that the opportunity to attend church  
and live up to the requirements of a Latter-day Saint is . . .*

# The Greatest Privilege

*by Marilyn McMeen Miller\**

On my way to church one Sunday morning I saw a group of boys playing ball on the schoolground. Dressed in ragged jeans and shirts, they were screaming and pounding their fists with excitement as one of the team members crossed the goal line. It looked like a good game—a wonderful activity for any other day except Sunday.

I knew several of these boys. They were from Latter-day Saint homes. But they were missing out on one of the greatest blessings of their lives—the privilege of going to church. They probably thought of church as a restriction or a burden, not a privilege.

I remembered back to the time when I had felt that way. But there came a special period in my life when I learned what a privilege it is to be a Latter-day Saint.

When I was a child in Junior Sunday School, I was not much concerned about keeping the Sabbath day holy, or about taking on many of the responsibilities my family had accepted when we became members of The Church of Jesus Christ of Latter-day Saints. I liked going with my parents to be sealed in the temple, and I liked Primary. But I didn't like the long meetings and having to give talks and fast and pay tithing.

At the time my baby brother was born, we lived in a non-Mormon community near downtown Denver, Colorado. Our three-story, middle-class brick home was in an unusual spot, not far from two extreme levels of society—the slums to the north and the mansions of the wealthy across the park.

I was so eager to make friends with the wealthy children who lived in those beautiful homes across the park that I couldn't think of anything else. When a little girl from one of these homes invited me to come over one Sunday so her parents could take us to their ranch to ride horses, I was wild with excitement. I didn't even *think* about missing Sunday School. How disappointed I was when my mother reminded me that I had promised to give the sacrament gem in Junior Sunday School that morning!

Why did I have to go to church? Why did I have to give the sacrament gem? Why didn't any of my other friends have to go to church or pay tithing or fast or give talks? Before we were members of the Church we could do as we pleased. I resented the restrictions placed upon me now.



*Art by Sherry Thompson.*

*My mother was wise and kind.*

My mother was wise and kind. She said briefly, "You don't want to miss church. It is one of the greatest privileges you have."

I did not see it that way. But when I called my friend, she said that they would be going to the ranch on Sunday afternoons for a while. If I was free, I should drop over some other Sunday.

During the next week my baby brother was born, and my mother became gravely ill. She lay in the hospital near death for a number of days.

In the evenings we three girls would play out on the porch in the gathering twilight, walking the railing and listening to the sounds of the hundreds of cars pounding and spinning their tires over the pavement, waiting for my father to come home. When he arrived, his face was always drawn and worn. Each time we listened breathlessly to his reports of Mother's condition. It was always the same—critical.

The next Sunday afternoon arrived. Hesitantly I dressed in my boots and jeans and looked out toward the park from my window for Father's return from the hospital. Finally I saw him walk slowly across the lawn to the house.

"How's Mama?" we whispered, afraid to ask.

My father did not speak for a moment. "If Heavenly Father takes her," he finally reasoned slowly, "we must have faith that it is the right decision."

(For Course 3, lessons of July 27 and September 7, "When We Are Ill" and "We Belong to a Family"; for Course 6, lesson of August 17, "The Sacrament Is in Remembrance of Jesus"; for Course 7, lesson of September 7, "We Go to Church to Worship God"; for Course 8, lesson of August 24, "The Sacrament Is a Reminder"; for Course 9, lesson of September 7, "What Is a Latter-day Saint?" for Course 25, lesson of September 28, "Goodly Parents"; and for Course 26, lesson of August 24, "The Family Circle Is Forever.")

Marilyn McMeen Miller was born in Denver, Colorado, where her parents joined the Church when she was six years old. In addition to teaching English at Brigham Young University, where she received an M.A. in 1964, she has published many short stories and poems and one book of poetry, *Rainflowers*. The mother of a young child, she lives in the Provo 13th Ward, East Provo (Utah) Stake, where she serves as literature teacher in the Relief Society.

"Will Mama go away for good?" my sister asked.

My father took my sister in his arms and said, "Your Mama will never go away for good. That is why we are fortunate in being Latter-day Saints. We were sealed as a family in the temple, and that means Mother will always be with us. She may go to visit Heavenly Father for a while, but all of us will always be together." I could see tears glistening in his eyes. "We are so blessed to be close to Heavenly Father and to have the privilege of belonging to his Church."

At that moment I remembered my mother's smiling eyes and her gentle smile. Then I seemed to hear her words, "You don't want to miss church. It is one of the greatest privileges you have."

I raced upstairs and got out of my boots and jeans and into my Sunday clothes.

That evening as I took the sacrament, I said a silent prayer of thanks to my Heavenly Father that I was there, that I had the privilege of taking the sacrament, that I had the privilege of being a Latter-day Saint so I could always stay with my family.

I never prayed so hard in my life as I did that week. Night after night beside my narrow bed I talked to my Heavenly Father and promised him that I would go to sacrament meeting and pay my tithing. I promised him that I would try to be a good Latter-day Saint if only he would let my mother live.

We were blessed, and my mother's life was spared. But I was doubly blessed, for I also learned how fortunate I was to be a Latter-day Saint and to have the privilege of going to church.

Library File Reference: FAITH-PROMOTING STORIES.

## PIONEER SHEPHERD

*Stars turn cold faces toward the mountainside  
Upon whose soot-smeared reaches sheep abide.  
Only the breeze that sighs through pale starlight  
Disturbs the high, wide vacuum of night.  
Sleepless beneath the awesome magnitude,  
Where strange upon the consciousness intrude  
The whisperings of a wild and wanton doubt  
That would the voice of reasoning wisdom flout,*

*The shepherd, lying breathless and wide-eyed,  
Would lure elusive Morpheus to his side  
And even longs to change with stupid sheep  
Who—trusting him and dog—unthinking sleep.  
It is not fear that chains the brave awake  
To nurse alone the bitter, haunting ache—  
Three days and nights alone—not long—but then  
The loneliness bites deep when one is ten.*

—Evelyn Wooster Viner.

*Through Peter's vision and testimony, the early custom of preaching the gospel strictly among the Jews was changed, and the remission of sins through baptism in the name of Jesus Christ became . . .*

# THE HOPE AND JOY OF EVERYMAN

*by Evalyn M. Sandberg*

The miraculous events of Christ's ministry are widely known. But there is a period in the growth of the early Church which is frequently passed over or neglected—that of the important years immediately following the ministry of Jesus. The events of this period are chronicled in "The Acts of the Apostles." Acts gives us a continuation of the Savior's ministry as it unfolded through the Holy Spirit acting up these apostles. It has been called "The Gospel of the Holy Spirit." This record tells of Paul's mission among the gentiles and of Peter's mission among the Jews. It also tells of Peter's later conversion, through vision, to the great responsibility of taking the gospel to all the world.

Many conversions—many baptisms—resulted from Peter's powerful testimony and the influence of the Holy Spirit working upon the minds of his listeners. Three thousand became believers and were baptized in one day. Five thousand heard and believed on another occasion.

Until the time of the events recorded in Acts, the gospel had been preached only to the Jews. To prevent pagan customs and ideas from creeping into Jewish life, religious leaders had long made it "unlawful" for Jews to keep company with people of other nations. The first Christians, who were of course also Jews, continued to take this rule for granted and followed it in their own lives. But a great turning point in the history of Christianity came when Peter received his remarkable vision at Joppa. In this manifestation he saw animals of all species descending toward him, many of them condemned by

Jewish law as "unclean" and thus unfit for food; and he heard a voice say, "Rise, Peter; kill, and eat." Peter at first demurred, with the words, "I have never eaten any thing that is common or unclean." Then the voice answered: "What God hath cleansed, that call not thou common." (See Acts 10:9-16.)

While he was still pondering the significance of this message, repeated to him three times, the Spirit said to him, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." (Acts 10: 19, 20.)

Peter went with the men, accompanied also by some of the brethren from Joppa. The men had come for Peter at the request of Cornelius, a Roman officer who was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (Acts 10:2.)

Cornelius himself had received a vision while praying, wherein an angel of God assured him his prayers were heard and his almsgiving acknowledged. He instructed him to send for Peter, naming the place where he could be found, and adding, "He shall tell thee what thou oughtest to do." (See Acts 10: 1-6.)

Here was the Holy Spirit working upon two righteous men—each unaware of the grand design, but each willing to be led in righteousness.

When Peter arrived at Caesarea, Cornelius "met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man." (Acts 10:25, 26.)

As Peter entered the house, he found many of the kinsmen and friends of Cornelius assembled. He greeted them with these words:

*. . . Ye know how that it is an unlawful thing*

(For Course 14, lesson of August 17, "Missionary Work"; for Course 15, lessons of September 14 and 21, "The New Testament" and "The Ancient Apostles"; for Course 16, lesson of August 3, "Salvation Available to All"; for Course 19, lesson of September 14, "Good Will"; for Course 27, lesson of September 14, "Walking in His Steps"; for Course 29, lesson of September 14, "This is Truly the Church of Jesus Christ"; for Course 30, lesson of August 24, "A World Religion"; and of general interest.)

for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you . . . as soon as I was sent for: I ask therefore for what intent ye have sent for me? (Acts 10:28, 29.)

Cornelius told of the instructions he had received in his vision, to which Peter responded:

... Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:34, 35.)

Peter continued, testifying of Jesus and his divine mission:

That word, I say, ye know . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (Acts 10:37, 38, 43.)

As Peter was speaking, "The Holy Ghost fell on all them which heard the word."

The brethren who had come from Joppa with Peter were astonished "that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God."

Observing the phenomenon, Peter was led to exclaim,

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. . . . (Acts 10:47, 48.)

Imagine the consternation of the brethren in Judea when they heard that Gentiles had been admitted into the Church! When Peter returned to Jerusalem, they chided him with these words: "Thou wentest in to men uncircumcised and didst eat with them."

It became necessary for Peter to relate all the circumstances surrounding such a radical departure from Jewish law. He told about his vision and the summons from Cornelius, ending his explanation with these words:

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord . . . John indeed baptized with water; but ye shall be baptized with the Holy Ghost. (Acts 11:15.)

Peter concluded by acknowledging the supremacy of God's will:

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? (Acts 11:17.)

And the Jewish brethren, "when they heard these things . . . held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (See Acts 11:18.)

From that time forward the gospel was preached in many places and to many peoples.

In the miracles of Christ's personal ministry we see the power of God made manifest through a Perfect Man. In the Acts of the Apostles we see God's power operating through worthy men who were called and ordained to the work of the Master, but who, except for this important distinction, were ordinary mortals. We see also the spreading of the Word from the chosen few to the many.

The gospel became universal in its application, even in its earliest years. It is as it was meant by its author to become, the hope and joy of every man.

Library File Reference: MISSIONARY WORK.



Cornelius humbles himself before Peter.

Art by Jerry Harston.

Heber J. Grant tells how the Book of Mormon and his own divinely inspired words were instruments in . . .

# The Conversion of a Wayward Brother

(Excerpts from *Heber J. Grant—Highlights in the Life of a Great Leader*, by Bryant S. Hinckley. Used by permission of Deseret Book Company.)

## A Chapter of Alma

"The Book of Mormon has a very warm place in my heart because of one of its chapters. I had a wayward brother who took no interest whatever in the Church until he was between thirty-five and forty years of age. I received a letter from him telling me that on account of the failure of our placer mines in Oregon, where I had invested large sums of money—all that we had and all that we could borrow—that he had been tempted, because he had financially ruined me, to kill himself.

"He went out into the woods, intending to kill himself; but he got to thinking what a cowardly, dastardly act it would be for him to leave his wife and children destitute. So, instead of killing himself, he knelt down and prayed: 'O God, if there is a God.'

"He got up, weeping for joy, and he wrote me that he had become convinced of two things; that there is a God, and that there is a devil, one leading to life and the other to death. He sealed his letter and then the influence came over him: 'You have now ruined your brother, and now you are trying to make amends by telling him that you have commenced to pray.'

(For Course 10, lesson of August 3, "Heber J. Grant, the Seventh President"; for Course 12, lesson of July 27, "A Leader Seeks a Testimony"; for Course 14, lessons of August 10 and 17, "By Their Fruits"; for Course 25, lesson of September 4, "What Is the Book of Mormon"; for Course 30, lesson of August 24, "A World Religion"; and of general interest.)

"He threw the letter into his trunk. He wrote me letters every day for about a week, all landing in his trunk, but finally he mailed one.

"He struggled with the influence: 'Your brother, when he gets that letter, will write and tell you to be baptized, and if you do so, you will be a hypocrite.'

"After lying awake all one night, he went at five o'clock in the morning and got the letter. But he finally sent me another. When I got it, instead of writing him as the adversary impressed him that I would, I wrote him: 'Some day you will know the gospel is true. Don't think I want you to be baptized if you feel that you would be a hypocrite.'

"I went out and bought him a Book of Mormon, went into my office, shut the door, and told the Lord I wanted to open the book to the chapter that would do a wayward and careless brother of mine the most good; and this is the chapter to which I opened [the thirty-sixth chapter of Alma]. Anyone who knows the contents of the book will admit that he cannot find another chapter . . . more appropriate for sending to a wayward boy. . . .

*My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.*

*And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.*

[Here President Grant paused to give personal testimony to the truth of this promise.]

*But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word. (Alma 36:1, 3, 30.)*

"I love that chapter. Why? Because, when that wayward brother of mine read it, he wrote: 'Heber, I do not know the gospel is true, but I pledge the Lord, if he ever gives me, as he gave Alma of old, a knowledge of the divinity of the gospel, that I will labor as Alma of old labored, to bring souls to a knowledge of the truth.' And, thank the Lord, he obtained that knowledge, and thank the Lord also, he has kept his pledge.

"I know no man among all my acquaintances who has done a tithe of the reclamation work that

he has done, and who has become more devoted, and who is doing more to reclaim the wayward and bring them to the knowledge of the gospel and right living. In a single winter he induced over six hundred careless boys to join the Mutual Improvement Association. He accomplished this by laboring, often until midnight; and not only until midnight, but occasionally until one or two o'clock in the morning."

#### Inspired of the Lord

One of the events leading to "B. F.'s" baptism was a discourse delivered by his brother Heber in the Salt Lake Tabernacle. At October conference, 1922, President Grant gave this stirring account of the event:

"I remember what to me was the greatest of all incidents in my life, in this tabernacle. I saw for the first time, in the audience, my brother who had been careless, indifferent, and wayward; who had evinced no interest in the gospel of Jesus Christ.

"As I saw him for the first time in this building, and as I realized that he was seeking God for light and knowledge regarding the divinity of this work, I bowed my head, and I prayed God that if I were requested to address the audience that the Lord would inspire me by the revelations of his Spirit, by that Holy Spirit in whom every true Latter-day Saint believes, that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord.

"I realize [sic] that if he made that confession, then I should be able to point out to him that God has [sic] given him a testimony of the divinity of this work.

"I took out of my pocket a book that I always carried, called a *Ready Reference*, and I laid it down on the stand in front of me when I stood up to speak. . . . I prayed for the inspiration of the Lord and the faith of the Latter-day Saints, and I never thought of the book from that minute until I sat down at the end of a thirty-minute address. . . .

"I devoted the thirty minutes of my speech almost exclusively to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith bearing witness to the knowledge God had given me that Joseph was in very deed a prophet of the true and living God.

"The next morning my brother came into my office and said, 'Heber, I was at a meeting yesterday and heard you preach.'

"I said, 'The first time you ever heard your brother preach, I guess?'

"'Oh, no,' he said, 'I have heard you many times.'



Heber J. Grant

Art by Dale Kilbourn.

"He said, 'I generally come in late and go into the gallery. I often go out before the meeting is over. But you have never spoken as you did yesterday. You spoke beyond your natural ability. You were inspired of the Lord.' The identical words I had uttered the day before, in my prayer to the Lord! . . .

"I said to him, 'Are you still praying for a testimony of the gospel?'

"He said, 'Yes, and I am going nearly wild.'

"I asked, 'What did I preach about yesterday?'

"'You preached upon the divine mission of the Prophet Joseph Smith.'

"I answered, 'And I was inspired beyond my natural ability; and I never spoke before—at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the gospel of Jesus Christ than that a man speaks beyond his natural ability and under the inspiration of God, when he testifies of the divine mission of the Prophet Joseph Smith?'

"The next Sabbath he applied to me for baptism." (Pages 179-186.)

Library File Reference: CONVERSIONS AND CONVERTS.



# Symphony of the Seasons

by Reed H. Bradford

It is often easy for an individual, a group, or a society to over-emphasize one aspect of a given situation at the expense of others which are equally important. We often seem to over-simplify, perhaps because we are unaware of the significance of factors with which we have had little or no experience. An example of over-simplification is the habit of thinking only in terms of a dichotomy, or twofold classification. One person identifies another as either a "good" or a "bad" man. Yet the Lord has indicated that it will require many kingdoms in the next life to evaluate everyone properly. (See Doctrine and Covenants 76.)

## Spring, Summer, Fall, and Winter

Many times we want to rate one element or factor above another in the makeup of things, when actually such rating is impossible. Which is more important in human behavior, heredity or environment? The author has listened to endless arguments over this question. And yet, isn't this like discussing which is most important for the survival of the body, the heart or the brain? Both are necessary. Therefore, when two or more factors are necessary for a given result, it is a waste of time to try to decide which is most important.

Similarly, there are those who would make one phase of life more important than the others. In some societies children "are to be seen and not heard." Orientals have traditionally demanded great

respect for the older person and stressed the wisdom and honored place in the family of the aged; but they have sometimes neglected the rights and feelings of younger individuals. Conversely, many Western nations are known as "youth societies." Youth is usually regarded as the most desirable period of life; therefore, many are reluctant to even think about growing old.

How sad, when the most joyful, enriched, and productive living can be found in recognizing each period in the total life span as having its own opportunities and significance! A similar situation is found in the seasons of the year:

*Spring* is a time of renewal when flowers and trees burst forth in all their magnificent beauty. For me personally, it is a symbol of the resurrection.

In *summer* there comes a rapid maturing—a time for a fullness of activity. The sun's rays are most intense and remain for the longest periods during the day. The wheat and the weeds are often found growing together, and it is too early to remove the weeds lest one destroy the wheat. (See Matthew 13:29.)

*Fall* is a symbol of fulfillment.

### AUTUMNAL

*These wild flamboyant colors  
The season has put on  
Have found my heart exulting  
Over hill and town.*

*The aspens on the pathway  
Are wrapped in flame and gold  
And all the woods are crimson  
Where maple trees are bold.*

*Here willows drape the ridges  
In panicles of brown  
And all the seeded grasses  
With wealth are bending down.*  
—Linnie Fisher Robinson.

*Winter* can be both cold and warm. The warmth comes from all the family being together around the fireplace and enjoying the love of one another—a kind of "hominess." Snow, in all its glistening splendor, is a symbol of purity.

### THE SEASONS OF LIFE

What particular things might we emphasize in each of the seasons of life?

#### *Close to the Mother's Heart:*

I recently heard a grandmother who had gone beyond the child-bearing period of her life recall, at the announcement of the birth of a new grandchild,

—<sup>1</sup>Relief Society Magazine, September, 1968, page 641. Used by permission.

(For Course 9, lesson of September 7, "What Is a Latter-day Saint?"; for Course 13, lesson of September 14, "The Great Plan"; for Course 16, lesson of July 6, "Marriage and Family Life"; for Course 18, lesson of August 10, "Inspired of God—in Man's Language"; for Course 19, lesson of September 21, "Opportunity"; for Course 25, lesson of September 28, "Goodly Parents"; for Course 26, lesson of July 7, "Give the Gift of Time"; for Course 28, lesson of July 20, "Eternalism"; to support family home evening lessons 4, 38, 44, and 45; and of general interest.)

## *Fifty-fifth in a Series To Support the Family Home Evening*

how she had felt when carrying a child: "Oh, I hope that it will be possible to have children in the next life in just the same manner as here upon earth! I shall always remember how I felt to know that the body of a divine child was forming within me. The experience of being a co-creator gave me an unexcelled joy."

### **Childhood**

The beginning of a total experience is most important. In an atmosphere of acceptance and emotional warmth, the child can explore his new world with genuine curiosity and confidence. Freed from major responsibility, he can acquire new skills, knowledge, and understanding in a state of relaxed happiness. Play during this period is a means of learning to grow into adult roles. There is increasing evidence that children should be allowed the simple enjoyment of exploring the wonders of nature, of discovering new meaning of life in a *gradual* way. Each child should be allowed to proceed at his own natural pace from one stage to another. Parents should take advantage of "teaching moments" to interpret the principles of the gospel to the child according to his understanding. In a real sense the "child is father to the man," because whatever foundation he receives is significant in determining what kind of man he will become.

### **Adolescence: Transition and Continuity**

It is sad to hear the term "generation conflict" in describing the relationship between adolescents and adults. Why should it not be "generations hand-in-hand"? In many societies there are "rites of passage" which define rather clearly for the adolescent the things that are expected of him. The significance of the rather rapid changes in his body is explained to him. He occupies something of an apprentice role. The Germans have a term for designating this transition period: "halberwachsene"—literally, "half-adult."

The adult should give to the adolescent the benefit of his experience, knowledge, wisdom, and patience, permit him to acquire additional responsibility, and not treat him at seventeen as he treated him at seven.

If the adolescent has a sensitive relationship with his parents, he can carry on a continuing dialogue—a "divine dialogue"<sup>2</sup> in which each person is sensitive to the other, each learns from the other, and all strive to reach a consensus in the decisions they have to make. Under such circumstances, instead of resenting his parents and feeling that disobedience is

a way of asserting his growing desire for adult roles, the adolescent will be thankful for his parents and learn from them.

### **Adulthood**

If a person has established a firm foundation through childhood and adolescence, he will approach the next period of his life—adulthood—positively, and with feelings of confidence and anticipation. The major responsibilities of finding a proper occupation, of entering marriage, and of parenthood will not frighten him. This is a time of real testing, but as a member of the Church of Jesus Christ, he can continue to enjoy the guidance and companionship of the Holy Ghost. It will become the anchor of his life. Though confronted by trials, temptations, and problems, he will seek to apply his best intelligence, wisdom, knowledge, and inspiration to any situation. He will come to understand the meaning of the Lord's statement:

*If thou art called to pass through tribulation . . . if thou art accused with all manner of false accusations, if thine enemies fall upon thee . . . if the heavens gather blackness, and all the elements combine to hedge up the way . . . know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of Man hath descended below them all. Art thou greater than he? (Doctrine and Covenants 122:5-8.)*

### **The Later Years: Fulfillment and Prelude**

If one has tried his best to understand and implement the principles taught by the Savior through all the previous periods of his life, he will now experience a deep fulfillment. He will have acquired significant knowledge and wisdom. He will know that he has made a contribution to the lives of many individuals, and that having done so he has also contributed to the lives of generations yet unborn. Having demonstrated integrity in facing the experiences of life and remaining true "to the light that was given him," he can continue to give of his works and wisdom as long as he lives, with a giving that now possesses a new kind of maturity.

*Those who give find an ascending joy. William Lyon Phelps tells us, "To say that youth is happier than maturity is like saying that the view from the bottom of the tower is better than from the top. As we ascend, the horizon is pushing further away. . . . As we reach the summit, it is as if we had the world at our feet."<sup>3</sup>*

*(Concluded on page 245.)*

<sup>2</sup>See "The Divine Dialogue," *The Instructor*, April, 1967, page 166; and May, 1967, page 188.

<sup>3</sup>From an editorial by Lorin F. Wheelwright in *American Scorpionist*, April, 1961. Used by permission.



## MEET MY FRIEND - THE NIGHT

*With the help of his wise and gentle father,  
Curtis overcame his terror of the dark.*

*by D. Evan Davis*

Curtis cuddled close as he sat on Daddy's lap in the darkness. He kept his eyes closed and his head turned slightly toward his father's shoulder. If he opened his eyes he might see some of those dim, shadowy "things" which had frightened him each night lately after his mother had tucked him in bed, kissed him goodnight, and closed the door, shutting out the light from the stairway.

Tonight Daddy had walked upstairs with six-year-old Curtis an hour before bedtime. Curtis had not really wanted to go up to his room when his father invited him to go with him and listen to the rain, but chances to be with Daddy didn't come every night, so Curtis had put his small hand into his father's strong clasp and walked up the stairs, pretending to be just as brave as his daddy.

Everything had gone fine until they walked into Curtis' bedroom—without turning on the light. Then Daddy had gently closed the door behind them, and the room suddenly became pitch black. Curtis had closed his eyes tight and hugged Daddy's leg with a little whimper. Daddy reached down and gathered the child close in his arms. In four steps he had walked over to the bed and sat down with the frightened boy on his lap.

Now he said, "Curtis, I want you to meet my friends—the Night and the Rain. Both of them are very gentle, and they come to help us. Can you hear the soft sound of rain on the roof?"

Curtis nodded, with his eyes still tightly closed. It *was* a pretty sound, so gentle and soothing. Daddy sang softly a little phrase of song:

*River looks black with the shadows on it;  
Mighty black clouds in the sky above.  
Still I ain't scared of the rain, doggone it,  
River and rain are the things I love.*

"Isn't it funny about our eyes, son? When we first came into the bedroom, I couldn't see a thing. Now I'm just beginning to see the prettiest yellow glow coming under the door. Can you see it?"

Timidly Curtis opened his eyes and turned his head toward the door. Yes . . . there it was! Just a faint yellow glow, but as he watched it seemed to grow brighter. Growing bolder in Daddy's arms, he turned his head a little farther, earnestly hoping he wouldn't see "it." But there "it" was! He closed his

(For Course 4, lesson of September 28, "God Made Night"; for Course 5, lesson of September 14, "The Lord Created Our Earth"; for Course 6, lesson of August 10, "Jesus Is the Lord of This Earth"; for Course 13, lesson of September 21, "The Plan Begins To Unfold"; for Course 25, lesson of September 28, "Goodly Parents"; to support family home evening lesson 4; and of interest to all children.)

eyes tightly and turned his head back into Daddy's shoulder.

"What's the matter, son? Did you see that beautiful bar of yellow light?"

Curtis mumbled something, and Daddy asked him to say it again. "There's something over there. I saw it last night, too. It's kind of light and scary. I'm afraid. Let's go downstairs."

"Oh," said his father. "I think I see it now. Let's guess what it is. Can you point to your dressing table in the dark?"

Curtis pointed in the direction of "it."

"Now, what is just at the back of your dressing table?" asked Daddy. Then Curtis remembered the big mirror. "If you'll look over there now, I believe your eyes will be used to the dark enough so that you can see what 'it' is." Curtis turned slowly and stared at "it."

"You see," said Daddy, "there's a bit of street light coming in the double windows over there, and your mirror is reflecting just a little bit of light back to us."

Sure enough, Curtis could see that "it" was his dressing-table mirror. Now his eyes could see even more.

"Curtis," said Daddy, as he turned a bit upon the bed, "look at the rain on the windowpanes. What

do you see?" Curtis saw the drops of lightly driven rain as they hit the glass, collected into rivulets and raced down the panes. The bluish glow of the street-light below turned them into glistening jewels and beaded necklaces.

It was beautiful up here in the darkness with his father. Curtis could make out many things in his room now. Just over their heads the rain pattered gently on the roof and trickled along the metal drain troughs. The stairway light cast a warm yellow glow under the door on their right, while the street light through the bejewelled window turned the room silvery on their left. Daddy's voice was low and deep like the night, and quiet and comfortable like the rain. No wonder these were his friends! "And they are my friends, too," thought Curtis—who planned to grow up to be just like his father.

Several evenings later the family had just concluded a short family home evening in the living room before the fireplace. Another gentle spring rain was announcing its presence outside. When the closing prayer was over, Curtis looked up. "Can we go up to my bedroom and listen to the rain again, Dad?"

"You bet we can, son. I want the rain and the night to become your good friends, just as they have been mine all my life."

Library File Reference: NATURE.

## SYMPHONY OF THE SEASONS (Concluded from page 243.)

Our passing from this mortal existence is but a prelude:

*Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made.  
Our times are in His hand  
Who saith, "A whole I planned,  
Youth shows but half: trust God:  
see all, nor be afraid!"*

### A Divine Soul

Our faith must be in his promise:

*And I heard a great voice out of heaven saying,  
Behold, the tabernacle of God is with men, and he  
will dwell with them, and they shall be his people,  
and God himself shall be with them, and be their  
God. And God shall wipe away all tears from their*

"Robert Browning, "Rabbi Ben Ezra," from English Poetry: Its Principles and Progress, by Charles Mills Gayley and Clement C. Young; The Macmillan Company, New York, 1941; pages 308-309.

*eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation 21:3, 4.)*

*But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Corinthians 2:9.)*

As we observe the characteristics of each stage of existence of a divine, human soul, from its first state as an intelligence until, through devotion to God's principles, it reaches exaltation in the celestial kingdom, we note that each state adds something to the former one. Thus it can be through the various stages of this life! If lived well and pleasingly before God, the total effect will be a symphony of edified living.

Library File Reference: LIVING.

*Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death.*  
—Song of Solomon 8:6.

# The Power of Love

by Lindsay R. Curtis

The night was cold, damp, and forbidding in every sense of the word. It was the kind of night that a physician ordinarily would want to forget. Yet it was a night that I shall never forget!

Three months previously my father had suffered a stroke that had deprived him of the use of his legs and temporarily halted his speech. Although the strength in his legs seemed gone forever, he gradually regained a partial, halting ability to talk.

At the age of 94, Father had lived a full, useful, and successful life as the loving husband of his childhood sweetheart and as the overindulgent father of 10 devoted children. Yet, in spite of his advanced age, all of his numerous progeny hoped and prayed for a return to the vigorous state of health in which we had always known him.

As the only member of the medical profession within the huge family, I had brought Father from his home in Salt Lake City to a hospital in Ogden, Utah, so I could be near him and watch over him with greater care. However, it gradually became apparent that he would never return to his home again. After three months of tender nursing, his once vigorous body told us that having served him long and well, it was now incapable of mending itself. It had earned the right to be laid to rest.

And now, in the middle of this dreary night, Father's pulse weakened to almost imperceptibility. His temperature dropped below normal. His blood pressure faltered and slowly fell. His reflexes denoted the ebbing of life as they disappeared one by one. After three months of desperate fighting, his gallant spirit found its body no longer able to respond. My father was dying.

My first thought was that I should not bother my mother, whose state of health, at best, was precarious. She should not have her rest interrupted nor should she be brought out into the cold night on a 40-mile trip, when she might be too late to see Father

alive anyway. And if she did arrive before my father died, she would find him in a deep coma from which he could not be aroused and in a terminal condition about which his doctors could do nothing.

But then it occurred to me that 66 years of married life had earned my parents the right to be together during the last moments of my father's life on this earth. Surely this was a sacred right, more important than any earthly reasoning I might entertain. I felt that neither Mother nor Father would forgive me should I deny them this privilege.

Only with great effort did my mother make the journey from Salt Lake City to Ogden. In haste she was wheeled to the bedside of her comatose and dying companion. As was her custom when something was important, she had to stand up! She was literally lifted out of the wheelchair and onto her feet. Unsteadily she leaned over the blanched face of my father, tenderly stroking the few gray hairs on his head as she had done thousands of times before. There were no tears, no sobbing by Mother. She merely leaned over, kissed him softly on the forehead, then spoke directly into his ear: "Oh Father, I love you!"

Father's last years had been saddened by a gradual loss of hearing—but he had always heard my mother when she spoke to him. And now, something wonderful happened to this dying man. Suddenly, yet slowly, a tear welled up in the corner of his eye. Even as the tear rolled down his cheek, his pulse quickened. His blood pressure began to rise, and his reflexes slowly returned. Almost undetectably at first, but finally undeniably, Father began to rouse from his coma.

We left the room—except for Mother.



Art by Dale Kilbourn.

When we returned, Father had lapsed back into his coma. But Mother said, "We had the grandest visit about some very important things."

You don't have to be a physician to know that the only thing on earth powerful enough to bridge the gulf between life and death—is *love*!

Library File Reference: BEAUTY.

(For Course 16, lesson of July 6, "Marriage and Family Life"; for Course 25, lesson of September 28, "Goodly Parents"; for Course 26, lessons of August 10 and 24, "O Death—Where Is Thy Sting?" and "The Family Circle Is Forever"; to support family home evening lessons 43, 45, and 4; and of general interest.)





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OT 244



# The Promise of the Ascension

(Excerpts from James E. Talmage, *Jesus the Christ*, chapter 42.)

*Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)*

So spake the white-robed angels to the eleven apostles as the resurrected Christ ascended from their midst on Olivet. The scriptures abound in predictions of the Lord's return.

By the "second advent" we understand not the personal appearing of the Son of God to a few . . . but His yet future coming in power and great glory, accompanied by hosts of resurrected and glorified beings, to execute judgment upon the earth and to inaugurate a reign of righteousness. . . .

The apostles had been so impressed with the Master's assurance that He would return to earth in power and glory, that they eagerly questioned as to the time and signs of His coming. He stated explicitly, though at the time they failed to comprehend Him, that many great events would intervene between His departure and return, including the long era of darkness associated with the apostasy. But as to the certainty of His advent in glory, as Judge, and Lord, and King, Jesus left no excuse for dubiety in the minds of His apostles. . . .

To the Church of Jesus Christ, restored and reestablished in these the last days, the word of the Lord has come repeatedly, declaring the actuality of His second advent and the nearness of that glorious yet dreadful event. . . .

" . . . For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (Doctrine and Covenants 29:11.)

" . . . Lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing

the way of the Lord for his second coming. For behold, verily, verily, I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory. And it shall be a great day at the time of my coming, for all nations shall tremble." (Doctrine and Covenants 34:6-8.)

" . . . And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. And they shall behold blood, and fire, and vapors of smoke. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven. And the remnant shall be gathered unto this place; and then they shall look for me, and, behold, I will come. . . ." (Doctrine and Covenants 45:39-44.)

" . . . Only through watchfulness and prayer may the signs of the times be correctly interpreted and the imminence of the Lord's appearing be apprehended. To the unwatchful and the wicked the event will be as sudden and unexpected as the coming of a thief in the night. But we are not left without definite information as to precedent signs. . . .

" . . . Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. (Doctrine and Covenants 49:24, 25.)

War shall become so general that every man who will not take arms against his neighbor must of necessity flee to the land of Zion for safety. Ephraim shall assemble in Zion on the western continent, and Judah shall be again established in the east; and the cities of Zion and Jerusalem shall be the capitals of the world empire, over which Messiah shall reign in undisputed author-

(Concluded on opposite back of picture.)





From a painting by  
**Christian Dalsgaard**  
Courtesy Camera Clix

Reprinted for The Instructor  
by Westview Publishing Co.

## THE ASCENSION

# The Promise of the Ascension

(Concluded from opposite back of picture.)

ity. The Lost Tribes shall be brought forth from the place where God has hidden them through the centuries and receive their long deferred blessings at the hands of Ephraim. The people of Israel shall be restored from their scattered condition.

In addressing the elders of His Church in 1832, the Lord . . . said:

*... For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree. And after your testimony cometh wrath and indignation upon the people; For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people. And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye; prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him. (Doctrine and Covenants 88:87-92.)*

... The time is not that of the final judgment — when the whole race of mankind shall stand in the resurrected state before the bar of God — nevertheless it shall be a time of unprecedented blessing unto the righteous and of condemnation and vengeance upon the wicked. With Christ shall come those who have already been resurrected; and His approach shall be the means of inaugurating a general resurrection of the righteous dead, while the pure and just who are still in the flesh shall be instantaneously changed from the mortal to the immortal state and shall be caught up with the newly resurrected to meet the Lord

and His celestial company, and shall descend with Him. . . .

The coming of Christ in the last days, accompanied by the apostles of old and by the resurrected saints, is to mark the establishment of the Kingdom of Heaven upon earth. The faithful apostles who were with Jesus in His earthly ministry are to be enthroned as judges of the whole house of Israel; they will judge the Nephite Twelve, who in turn will be empowered to judge the descendants of Lehi, or that branch of the Israelitish nation which was established upon the western continent.

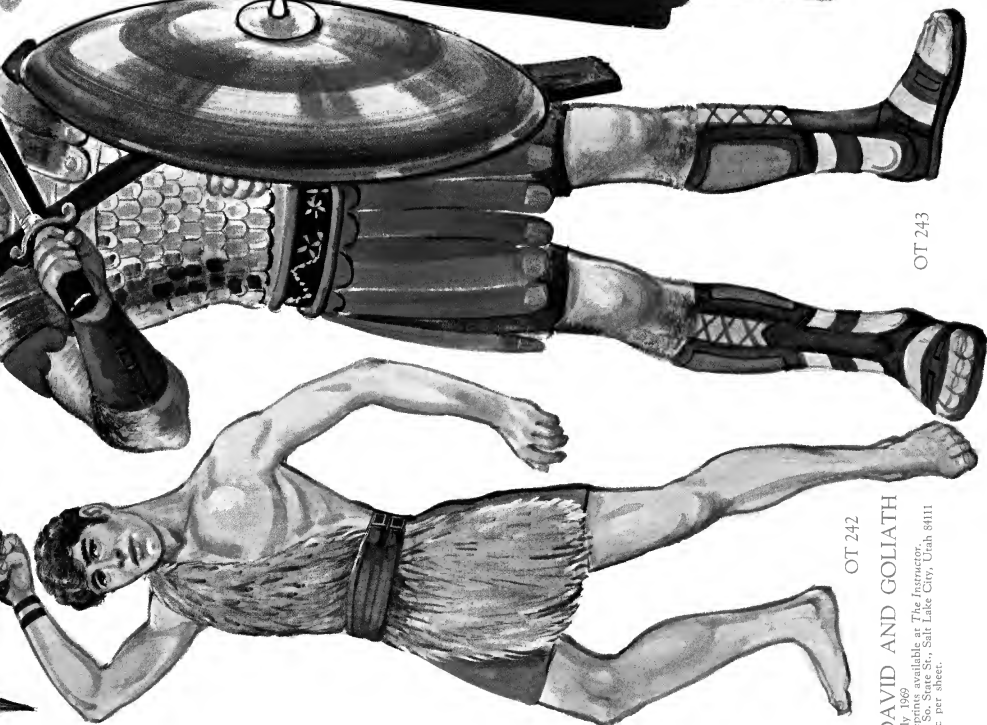
While the expressions "Kingdom of God" and "Kingdom of Heaven" are used in the Bible synonymously or interchangeably, later revelation gives to each a distinctive meaning. The Kingdom of God is the Church established by divine authority upon the earth; this institution asserts no claim to temporal rule over nations; its sceptre of power is that of the Holy Priesthood, to be used in the preaching of the gospel and in administering its ordinances for the salvation of mankind living and dead. The Kingdom of Heaven is the divinely ordained system of government and dominion in all matters, temporal and spiritual; this will be established on earth only when its rightful Head, the King of kings, Jesus the Christ, comes to reign. His administration will be one of order, operated through the agency of His commissioned representatives invested with the Holy Priesthood. When Christ appears in His glory, and not before, will be realized a complete fulfilment of the supplication: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6:10.)

The Kingdom of God has been established among men to prepare them for the Kingdom of Heaven which shall come; and in the blessed reign of Christ the King shall the two be made one. . . .

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(For Course 26, lesson of July 27, "This Is a Day of Sacrifice"; for Course 27, lesson of September 28, "The True Light"; for Course 28, lessons of August 3 and 17, "Zion to Be Established" and "He Will Come Again"; to support family home evening lesson 41; and of general interest.)

Library File Reference: JESUS CHRIST — SECOND COMING.



OT 242

# DAVID AND GOLIATH

July 1969  
 Legends available at The Firstmeter,  
 2950 S. Salt Lake City, Utah 84111  
 10¢ per sheet.

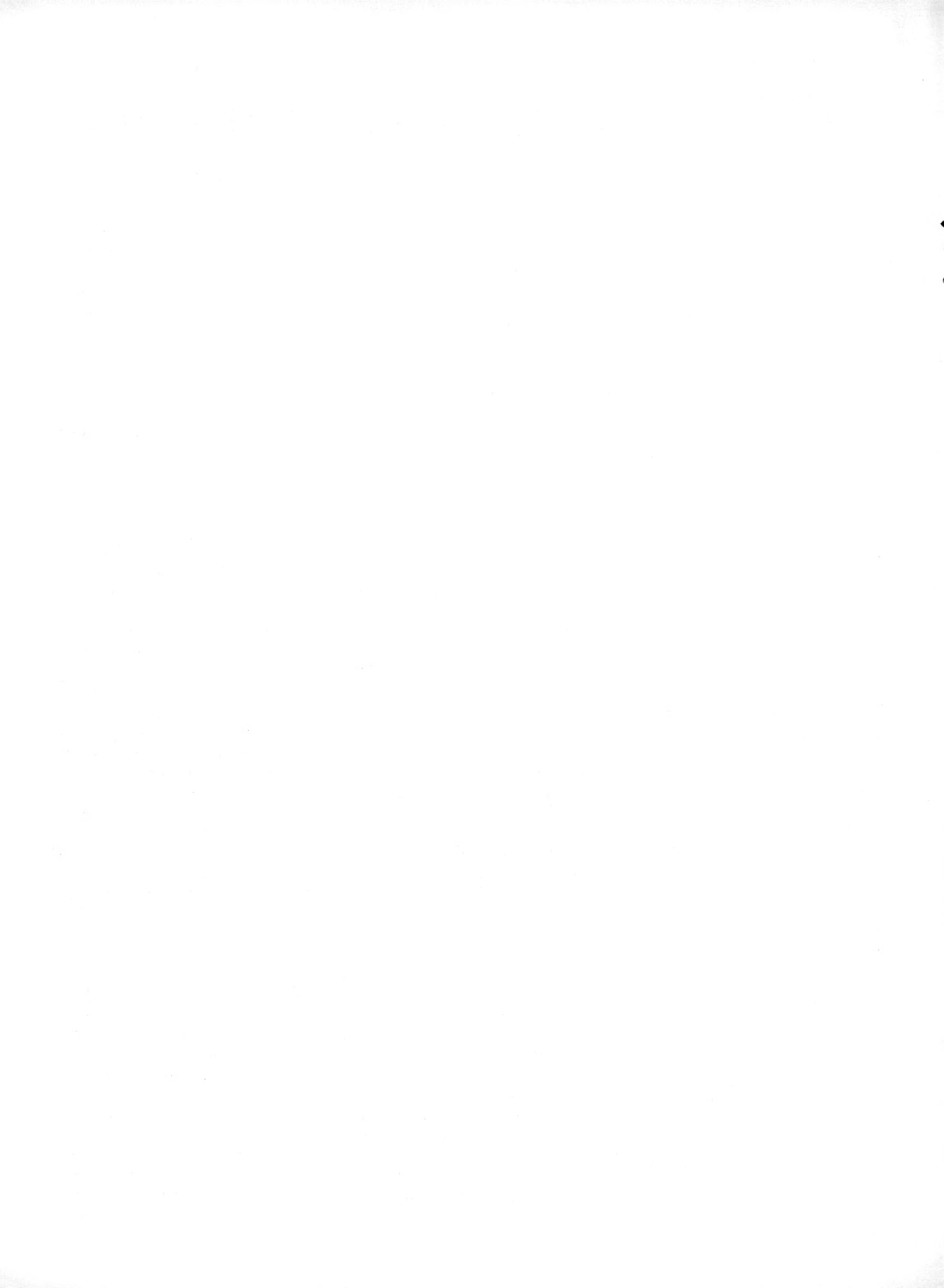


OT 242



OT 246

OT 247





# DAVID AND GOLIATH

*A Flannelboard Story by Marie F. Felt  
(See 1 Samuel, chapter 17.)*

*Art by Dale Kilbourn.*

Great trouble had come to the land of Israel. The Philistines, who lived in a land nearby, wanted to make the Israelites their servants to do all their hard work. They gathered their armies together on a mountain facing Israel; and the Israelite army, in defense of their freedom, stood on an opposite mountain. Between them was a valley.

The Philistines felt sure that they would get what they wanted because they had a man on their side who was so large and so powerful that everyone was afraid of him. His name was Goliath. The Bible tells us that his height was "six cubits and a span"—which is over 10 feet. (1 Samuel 17:4.) A cubit is an ancient measure of length averaging about twenty inches. A span is the space over which the hand can be extended, or about nine inches. Using these measurements, Goliath would be ten feet, nine inches tall!

In those days Philistine warriors wore very heavy metal coverings which they called armor. For example, Goliath had a helmet of brass which covered his head. Brass is a metal—an alloy of copper and zinc. He also had a "coat of mail," a metal covering of brass for his body. This coat weighed "5,000 shekels," or about 157 pounds. (1 Samuel 17:5.)

In addition to his helmet and body covering, Goliath had "greaves [or armor] of brass" upon his legs and "a target [a small shield] of brass between his shoulders." His spear consisted of a pointed head on a long shaft, and "his spear's head weighed six hundred shekels of iron," or about 19 pounds. He truly looked as though he could win any fight.

For forty days, dressed in armor, this giant Goliath came out of the Philistine camp with his shield-bearer and walked back and forth many times before the armies of Israel. As he did this, he called out to them, asking why they were there; why they were all set up for battle and yet did not fight. One day he told them to choose a man from among them to fight with him, and if the Israelite killed him, the Philistines would be their servants. But if he, Goliath, killed the Israelite, then the Israelites must become the servants of the Philistines. After this,

Goliath said in a loud voice: "I defy the armies of Israel this day; give me a man, that we may fight together." (1 Samuel 17:10.)

When King Saul and the Israelite army heard this, they were filled with terror and were greatly afraid. King Saul offered the man who would fight Goliath great riches of money and other precious things. He also promised him his daughter in marriage. [End of Scene I.]

Now at this time in the land of Israel, at Bethlehem, lived a very fine young man named David. He was the youngest son of a man named Jesse, and he had the job of tending his father's sheep.

David had been taught to love the Lord God and keep his commandments. He had great faith in his Heavenly Father. He was sure that the Lord meant what he said, and that if he obeyed and kept the commandments, he need never worry about the Lord keeping his promise to bless and care for him.

David was a young man whom both his father Jesse and our Heavenly Father loved and trusted.

Three of David's older brothers were in King Saul's army. And, as any parent would, their father Jesse worried about them. He wondered if they were well and were getting enough to eat. One day Jesse asked David to go to his brothers and take them some food. He told David to take his brothers a sack of parched (dried) corn and ten loaves of bread. He also told him to take ten cheeses to their captain.

David was happy to do this for his father. He was happy, too, to be able to visit his brothers. So he left the sheep with a keeper and started out early one morning to do as his father had asked. [End of Scene II.]

David arrived at the camp just as a battle was beginning; so he ran among the Israelite troops to look for his brothers. As he found them and began to talk with them, Goliath, the Philistine, came forth and repeated the same challenge and invitation as he did every day. Again no one accepted Goliath's challenge. All the Israelite men were very much afraid and ran away when they saw and heard Goliath.

David wondered why the Lord's people were so afraid. He asked some men nearby why "the armies of the living God" should let this giant defy them.

When David's brother Eliab heard of this he became angry. He felt that his little brother was inter-

(For Course 4, lessons of August 3 and 10, "David, the Shepherd Boy" and "David Becomes a Great King"; for Course 6, lesson of August 10, "Jesus Is the Lord of This Earth"; for Course 8, lesson of July 6, "Courage To Do Right"; for Course 9, lesson of September 21, "The Power of Faith"; for Course 14, lesson of July 20, "By Their Fruits"; for Course 19, lessons of September 21 and October 5, "Opportunity" and "Faith"; and of general interest.)



fering in matters that were none of his concern. In an unkind, accusing voice, he asked David why he had left the sheep and told him that all he really had come for was to see the battle. [End of Scene III.]

It was not long, however, before King Saul heard about David and sent for him. David told King Saul that the Israelites did not have to be afraid; he was willing to "go and fight with this Philistine"—the giant Goliath. (1 Samuel 17:32.)

But King Saul was concerned. David was very young and not a trained warrior. Goliath had been a warrior all his life and was much better able to fight than David was. Then David told King Saul how he had once protected his father's sheep from a lion and a bear that had come and had taken a lamb out of the flock. He told how he had gone after them and killed both the lion and the bear. He would do the same thing with Goliath, he said. He told King Saul that the Lord had helped him before and declared: "He will deliver me out of the hand of this Philistine."

King Saul was impressed. "Go, and the Lord be with thee," he said. (1 Samuel 17:37.)

As David prepared to meet Goliath, Saul had him put on a coat of armor and a brass helmet such as Goliath wore, and gave him a sword to buckle on; but David was both uncomfortable and unhappy with this heavy armor. He had never used such things in all his life, and he could not move around easily with them. Finally he said to King Saul, "I cannot go with these; for I have not proved them." (1 Samuel 17:39.) He meant that he had not learned how to fight in armor. He thought he could fight Goliath better without it, so he took it off. [End of Scene IV.]

Staff in hand, David went to a brook and chose five smooth stones and put them in his shepherd's bag. Then, taking his sling in his hand, he went to meet Goliath.

When Goliath saw David, he was very angry. He had not expected such a young man to fight him. Neither did he expect someone to come without armor or sword. He called to David, "Am I a dog, that thou comest to me with staves [stones]? . . . Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the fields." (1 Samuel 17:43, 44.)

Then David said to Goliath: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel." (1 Samuel 17:45-46.)

As Goliath came toward him, David put his hand into the little shepherd's bag and took out one of the five stones he had picked from the brook. Quickly he put it into his sling and shot it at Goliath.

The stone hit the giant Philistine in his forehead, and he fell to the earth, dead.

David was right. The Lord had blessed him and delivered him and all the Israelites out of the hands of the Philistines. [End of Scene VI.]

## How To Present the Flannelboard Story:

### Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

### Characters and Props Needed for This Presentation Are:

- David (OT241). To be used in Scenes II, III, IV, and V.
- Jesse (OT242). To be used in Scene II.
- Goliath in his armor (OT243). To be used in Scenes I, III, and VI.
- Three Philistine soldiers (OT244). To be used in Scenes I, III, and VI.
- David's three brothers—Israelite soldiers (OT245). To be used in Scenes I, III, and VI.
- King Saul with armor for David (OT246). To be used in Scene V.
- Stones in the brook (OT247). To be used in Scene V.
- Slingshot (OT248). To be used in Scene V.
- David in act of shooting his slingshot (OT249). To be used in Scene VI.

### Order of Episodes:

#### SCENE I:

*Scenery:* Outside scene—a mountain on each side of the flannelboard and a valley between.

*Action:* Philistine soldiers and the giant Goliath threaten Israel.

#### SCENE II:

*Scenery:* Outside scene in Bethlehem.

*Action:* David's father is talking with him, asking him to go to his soldier brothers and take them food.

#### SCENE III:

*Scenery:* Same as Scene I.

*Action:* David is talking with his brothers, who are Israelite soldiers. As they talk, Goliath appears on the side where the Philistines are camped.

#### SCENE IV:

*Scenery:* In King Saul's palace.

*Action:* David tells the king how he protected his father's sheep. (Teacher may use flannelboard story, "I Am the Good Shepherd," *The Instructor*, April, 1968, to illustrate this incident.) The king gives David a soldier's armor to wear to meet Goliath. David refuses to wear it.

#### SCENE V:

*Scenery:* Same as Scene III.

*Action:* David is dressed in his shepherd's clothing. He is holding his sling and has found five smooth stones in the brook.

#### SCENE VI:

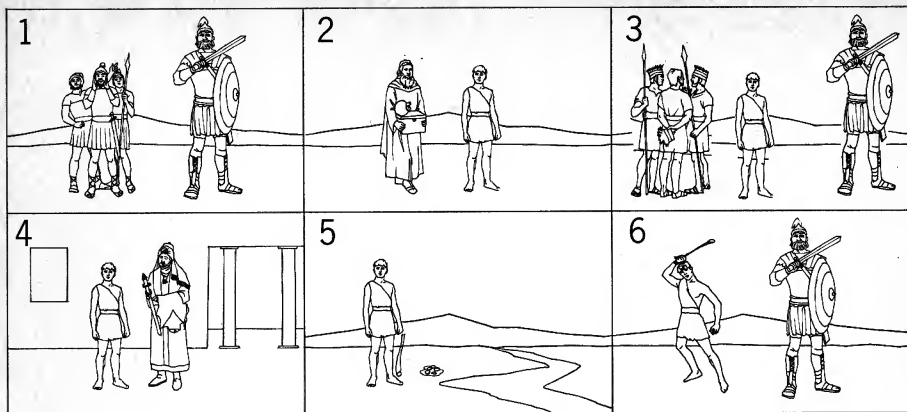
*Scenery:* Same as Scene III.

*Action:* David and Goliath approach each other. Goliath is angry that his opponent is so young and not dressed for battle.

David shoots his slingshot. Goliath falls to the ground.

(See scenes on opposite page.)

Library File Reference: DAVID.



## Advancement Schedule, September 7, 1969

1968-69

COURSE

NUMBER

SUBJECT

3. *Gospel Lessons for Little Ones.*
3. *Gospel Lessons for Little Ones.* —————→
4. *Beginnings of Religious Praise.* —————→
6. *Growing in the Gospel, Part II.* —————→
8. *Living Our Religion, Part II.* —————→
10. *History of the Church for Children.* —————→
12. *Scripture Lessons in Leadership.* —————→
14. *A Marvelous Work and a Wonder.* —————→
16. *An Introduction to the Gospel.* —————→
18. *Scriptures of The Church of Jesus Christ of Latter-day Saints* —————→

1969-70

COURSE

NUMBER

SUBJECT

3. *Gospel Lessons for Little Ones.*<sup>1</sup>
4. *Beginnings of Religious Praise.*<sup>2</sup>
5. *Growing in the Gospel, Part I.*
7. *Living Our Religion, Part I.*
9. *What It Means To Be a Latter-day Saint.*
11. *Old Testament Stories.*
13. *The Life of Christ.*
15. *Ancient Apostles.*
17. *Scriptures of The Church of Jesus Christ of Latter-day Saints.*
19. *Christ's Ideals for Living.*

NOTE: Except from Course 3, group promotions out of the class should not be made. The entire class is given the new course subject indicated by the arrow. (Teachers and classrooms may be changed.)

### Elective Courses for Adults in 1969-70:

23. *Pre-Service Teacher Training Course.* (Restricted).
25. *Family Home Evening Manual 1969-70.* (Family Relations).
27. *In His Footsteps Today.* (Gospel Doctrine).
29. *The Master's Church.* (Gospel Essentials—Restricted).

<sup>1</sup>Children three and nearly three years old.  
<sup>2</sup>Includes from Course 3 only those children who will be four or nearly four years old when school begins in the fall of 1969.

## Superintendents



*In implementing the new pre-service teacher training program, Sunday School administrators will want to study carefully . . .*

# THE PINK BROCHURE

Seldom in the history of the Church has a program been so enthusiastically received as the new Pre-service Teacher Training Course prepared by the Sunday School. During the past six months it has been introduced at regional conferences by members of the Sunday School general board. Since its introduction in January, approximately 25,000 students have taken the course. Enthusiastic reports have been received from throughout the Church as to its effectiveness in improving gospel teaching.

This pre-service teacher training program introduces teaching principles which will be followed up in an in-service training program (now being prepared) and in classroom application. It is recommended

that administrators of the priesthood and the auxiliaries, in-service teachers, and prospective teachers take the course. The member of the Sunday School superintendency assigned to the adult area on both the stake and ward level should take the course as soon as possible. Other administrators should be enrolled in subsequent courses.

Whether or not this pre-service training class has been held in your ward before, a new class should start in early September. Now is the time to begin preparations for this class. Here is a list of the things that must be done and when they should be done in order to get ready for an early September start:

### WHAT MUST BE DONE

1. Competent stake and ward teacher trainers called by bishop
2. All materials for the course ordered by stake teacher trainer
3. All materials for course received
4. All class members called and interviewed by the bishop
5. All course materials reviewed
6. (a) Materials purchased by pre-service teachers from teacher trainer
- (b) *The Instructor* ordered by pre-service teachers from the teacher trainer
- (c) Course of study begun.

### BY WHEN

- Before now
- Now
- Three weeks before introductory meeting
- Two weeks before introductory meeting
- One week before introductory meeting
- Date introductory meeting is held.

The pre-service course trains teachers for all organizations in the ward. It is the responsibility of the bishop to select and call the teacher trainees. If the calls are given dignity by the bishop's interviews, the success of the program is assured. Careful attention should be given to the pink brochure entitled *Pre-Service Teacher Training Course Materials for the Administrator*, which is included (in single sheets) in the teacher training materials. Read its contents carefully and follow the recommendations closely to maximize the success of the program.

For the stakes that have not previously held the course in their wards, it is essential that all wards begin the course on the same Sunday so that ward teacher trainees can be properly trained by the stake teacher trainer. For stakes who have previously held the course, it is advantageous to start together so that stake leadership departmental meetings will be more meaningful.

Superintendents planning meetings in July should be oriented toward planning for pre-service teacher training. Plans should be made now to hold at least three consecutive 11-week courses during the 1969-70 Sunday School year. (See "Quarterly Outline of Lessons," page 262.)

Improved teaching will reduce teacher turnover and improve gospel influence in the lives of Church members. We have seldom had a program that will upgrade our Sunday Schools as will this new pre-service teacher training program with its subsequent application.

—Asst. General Superintendent  
Royden G. Derrick.

## Answers to Your Questions

### Class Dismissal from Sunday School

*Q. Is it recommended that the Sunday School dismiss directly from classes? —Spokane Stake.*

A. In most instances, dismissal directly from class is preferable. This gives more members of the Sunday School an opportunity to offer the closing prayer; also, time spent in reassembly may be devoted to class period, which should be a full 45 minutes. Teachers should dismiss promptly at the designated time to facilitate family travel.

### Church Participation in Purchasing Teaching Aids

*Q. Does the Church participate in the purchase of overhead projectors, slide projectors, moving picture projectors, and record players? —Long Beach Stake.*

A. Church participation is available within certain limits for the purchase of many of these teach-

ing tools. It is the bishop's prerogative to apply to the Church Building Department on the regular chapel-furnishings order form for this participation.

### Opening Prayer Meeting

*Q. May prayer meeting be opened with a hymn?*

—Western Canadian Mission.

A. Yes, provided the meeting is called a few minutes early to allow time for it.

### Sunday School Dismissal on General Conference Sunday

*Q. Are Sunday Schools to be dismissed on general conference Sunday? —San Joaquin Stake.*

A. We have never been instructed to dismiss Sunday School on general conference Sunday. We recommend that adult classes listen to conference where television reception is satisfactory and a set can be brought in.

## Memorized Recitations

*for September 7, 1969*

The following scriptures should be memorized by students in Courses 9 and 13 during July and August, 1969, and recited in unison by the respective classes during the Sunday School worship service on September 7.

### COURSE 9:

(In this scripture Jesus assures us that faith opens the way for us to receive the things we ask in prayer.)

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

—Matthew 21:22.

### COURSE 13:

(In this scripture Paul tells the glad news that just as Adam brought death to the human family, with the atonement of Christ we have the certainty of resurrection from the grave.)

"For as in Adam all die, even so in Christ shall all be made alive."

—1 Corinthians 15:22.

## COMING EVENTS

July 24, 1969  
Mormon Pioneer Day

September 7, 1969  
Class Advancement  
New Courses Begin

September 21, 1969  
Budget Fund Sunday

October 3, 4, 5, 1969  
General Conference

October 4, 1969  
Instructor Breakfast

October 2, 3, 5, 1969  
Sunday School  
Departmental Sessions  
(General Conference)

October 3, 1969  
Sunday School Conference

## NEW JUNIOR SUNDAY SCHOOL SONGBOOK

The new Junior Sunday School Primary songbook, *Sing with Me*, will be off the press this fall. It may be used in Junior Sunday School with *The Children Sing* throughout the 1969-70 year. The changeover will be gradual.

Commencing with September, 1969, some new practice songs will be taken from *Sing with Me*; and it is recommended that Junior Sunday School coordinators and choristers have the new book. Beginning in September, 1970, many Junior Sunday School lessons will make reference to songs in *Sing with Me*, which are not included in the old songbook.

A Sunday School teacher who enters a classroom without first deciding the reason for his existence as a teacher is doomed to ineffectiveness or failure. It is imperative that each teacher know why he has been called to teach, what he is expected to do, and how well he is expected to do it.

If a Sunday School teacher has somehow gained the notion that his purpose is to tell stories and keep children quiet, he needs to reexamine his beliefs in terms of the Sunday School objective, as stated in the *Sunday School Handbook*:

*The prime responsibility for teaching the gospel is in the home. The Sunday School is auxiliary to the home in this responsibility.*

*The Sunday School objective is to teach the gospel of Jesus Christ to every member of the Church and to Church investigators who attend Sunday School.*

*Sunday School teaching should result in the development of a vital faith in God the Father, in His Son Jesus Christ and in the Holy Ghost, and in a testimony that the priesthood and principles of the gospel of Jesus Christ have been restored through the Prophet Joseph Smith and continued through living prophets.<sup>1</sup>*

#### **Ask, Seek, Knock!**

If teaching is to result in the development of faith in the Godhead and in personal testimonies of the truthfulness of the gospel, it will take more than keeping children quiet with storytelling.

How do people develop faith and personal testimonies? The surest way is through personal effort — personal seeking — fasting, prayer, study, meditation, and putting into practice the gospel principles taught.

A teacher's major purposes are: (1) to influence students to exert personal seeking effort, and (2) to help students generate and find answers to their own questions about the gospel.

The Savior told us that we must do our own seeking:

*Ask, and it shall be given you;*

*Seek, and ye shall find;*

*Knock, and it shall be opened unto you.*

(Matthew 7:7.)

Each of the words, "ask," "seek," "knock," implies personal, active involvement, and a progressively greater effort to be exerted.

Learning gospel principles requires more than passive attention to gospel lessons. One must become

*The teacher's greatest opportunity and challenge is . . .*

# TO IGNITE AND FEED LEARNING FIRES

*by Lynn Stoddard*

Teacher Development Article for Faculty Meeting



*Art by Dale Kilhoun.*

<sup>1</sup>*Sunday School Handbook*, Deseret Sunday School Union, third edition, page 3.

actively, enthusiastically involved in a lesson before he will exert much effort in seeking.

A teacher must have clearly defined objectives for each lesson which foster the expenditure of personal effort and assist students in generating and finding answers to their own questions. For this reason it is not always wise to tell children the answers to their questions, since this is often a good way to "turn off" the seeking. If a child is supplied with immediate answers from an outside source, he may be satisfied to the point that he no longer looks for personal meaning and involvement.

If a teacher is to build an interest in reading the holy scriptures, for example, he must help young people to know that these writings, coupled with fasting and prayer, contain pertinent answers to their current questions and problems.

To turn questions back to the children in class so that they will struggle to find their own personal answers is a good way to keep seeking alive.

## Two Major Teaching Purposes

It is important that teachers plan each Sunday's lesson within the framework of the major purposes which were stated earlier:

- (1) To cause students to exert personal seeking efforts, and
- (2) To help students generate and find answers to their own questions about the gospel.

These reasons for teaching could be paraphrased as follows:

- (1) To stimulate or "turn on" the students' desire to know, and

- (2) To help them gather data (information) for themselves through personal seeking.

In other words, it is important that we help students learn how to learn—to find answers to their own questions about the gospel and to process this information through their mental and spiritual "computers" to arrive at personal applications.

With this purpose we must abandon the idea that a teacher's major task is to present information. A teacher's major task is to ignite and feed learning fires. The student then becomes a self-starting, self-directing, self-propelling seeker of truth all his life. A teacher who knows that his major task is to assist each child in his personal struggle for meaning will plan many lesson experiences which will start and keep going the search for meaning and guide the student toward productive paths in life.

If teachers can learn to think of themselves as "learning advisors," they will be able to teach specific lesson objectives in a way that will help individual sons and daughters of God develop their unique gifts, talents, faith, and testimonies. It is part of the eternal plan that each of our Father's children be responsible for perfecting himself (as his own free agent). Knowing this, a teacher will plan each lesson to offer a variety of experiences (opportunities) for each child to use as fuel for his learning fires.

Those who "hunger and thirst after righteousness" will achieve the Sunday School objective much faster than those whose learning fires are only flickering. To be an ignitor of learning fires is a teacher's greatest challenge and opportunity.

Library File Reference: TEACHERS AND TEACHING—TECHNIQUES.

## JUNIOR SUNDAY SCHOOL HYMNS OF THE MONTH (1969-70)

MONTH	HYMN	SOURCE	NUMBER
October	We Give Thee But Thine Own	<i>The Children Sing</i>	62
December	Christmas program music—to be announced		
February	Quietly I Fold My Arms } The Savior's Love } Alternates: Before I Take the Sacrament } The Sacrament Is Ready }	<i>Sing with Me*</i>   <i>Sing with Me*</i>	
	(Also available in <i>Reprint of Songs from The Instructor</i> and in <i>The Instructor</i> , January, 1967, page 29; November, 1965, page 451.)		
April	Mother's Day program music—to be announced		
June	Come, Come, Ye Saints	<i>The Children Sing</i>	56
August	The Family } Family Night }	<i>Sing with Me*</i>	
	Alternate: Praise God From Whom All Blessings Flow	<i>The Children Sing</i>	24

\*The new songbook, *Sing With Me*, to be used in Junior Sunday School and Primary, will be off the press this fall.

# Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of September



HYMN: "Earth, with Her Ten Thousand Flowers"; author, William W. Phelps; composer, Thomas C. Griggs; Hymns—*The Church of Jesus Christ of Latter-day Saints*, No. 30.

Composers use many different processes when they write music, depending upon their training, personal inclinations, the challenge of the moment, and, in the case of vocal music, the stimulus of the text. Occasionally it seems best to repeat a good deal of musical material from one phrase to the next, as with the first part of the hymn, "Come, Come Ye Saints," and many others in the hymnbook. Frequently, too, the composer may use imitative devices such as the same or similar note values or rhythms, while letting the music itself diverge considerably from the initial few phrases. A good example of this type of composition is the hymn, "Come, Ye Thankful People" (*Hymns*, No. 29). Here the unifying element is the dotted-quarter, eighth-note rhythm with which each phrase begins. Although the music differs considerably in each phrase after the second, this device ties the entire composition together and gives it both logical direction and satisfying esthetic unity.

The hymn under consideration this month has a similar unifying rhythmic motive—a half note followed by a quarter note. (Unlike No. 29, however, it is "through-composed"—with no two phrases alike.) This triple meter has inherent within it the possibility of a waltz rhythm, if the tempo is not carefully selected. The metronomic marking—80 beats per minute—should be the maximum speed taken, and many congrega-

tions will feel more comfortable at a somewhat (though not *too* much) slower pace.

The rhythmic element mentioned above is of great importance in tying this hymn together, since the composer has employed this melody in interesting and frequently unexpected ways. It is as if the multitudinous variety of nature's wonders have stimulated Brother Griggs to surprise us in similar fashion with new and exciting experiences in his music. Not that the harmonies are revolutionary, but the many turns which the melody takes cannot be anticipated; therefore the hymn demands a considerable amount of careful thought and preparation on the part of the conductor in order that the congregation may sing it successfully.

Just as a sermon must be rehearsed in order to refine the language, reinforce the points of importance, and make the entire message meaningful and powerful to the congregation, so must the conductor and organist rehearse—both alone and together—in order to make clear all elements and spiritual implications of the music and the text for the singers. How embarrassing it is for musicians and congregation alike when inadequate preparation results in a halting, insecure approach on the part of the conductor, and a fumbling, feeble attempt at sight-reading on the part of the organist!

It is sincerely to be hoped that such will not be the case with this hymn. Its musical line is adventurous to the point that even the most skilled musicians in the

Church might experience some problems in reading it through flawlessly the first time, not because it is difficult, but rather because it is not *obvious*. However, this hymn is very worthwhile, particularly in this season when nature abounds with her gifts to us. And these gifts are, of course, given through God's divine love, as the hymn indicates.

In his preparation the conductor should first look at the form of the hymn. One of its unusual features is its 24 measures, rather than the much more common 16. (Note that the hymn would make good musical sense if we were to skip from the end of measure eight to measure 16.) However, Thomas Griggs found it necessary to write sufficient music to encompass all of William Phelps' verse, and the result is highly satisfactory—the final cadence is merely delayed a bit.

Another interesting feature of this hymn is in the key progressions: beginning in B flat major, we proceed to the key of F major on measure eight (the normal progression), back to B flat following measure 12, then on to a brief and somewhat surprising excursion to the key of D major on measure 20, and back to B flat for the final cadence. Note also the rather pungent dissonances created on the last beat of measures three and 21. In both cases the tenor has an accented passing tone which creates a momentary dissonance with the soprano, but adds considerable interest.

A skillful conductor will have

(Concluded on page 256.)